THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

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Table of Contents.

PAGES.

Articles.—

1. Hinduism and Social Reform—EDITOR ... 159
2. Religion, the important problem of life by G. KASTURI RANGIENGAR Esq., M.A. (Concluded) 160

Translation.—

3. The Mirgendra Agama by M. NARAYANASWAMI IYER ESQ., B.A. B.L., (Concluded) 165

PAGES.

Extracts.—

4. The Conquest of Bengal and Burma by the Tamils by M. P. C. (Ceylon) ... 170
5. **Notes.—** 171
6. The Mystery of Godliness by the HON. P. RAMANATHEN, C.M.G. of Ceylon ... 173

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Vol. VI. } MADRAS, APRIL 1903. { No. 11.

HINDUISM AND SOCIAL REFORM.

IF THERE is one religion more than another that cannot be easily defined—it is Hinduism no doubt. There has been a good deal of controversy of late years as to who are Hindus and who are not. Some thinkers have suggested too that the name Hindus should be changed to that of Vedantists or Vydiks.

One thing however is certain that we quite understand who Hindus are and what Hinduism is though we are at a loss to define these terms to the satisfaction of the learned savant. Hindus are those who believe in the Sanâtana Dharma, who hold to the Vedas as well as the Agamas the Revelation of God, who know something of the inexorable Law of Karma, who must believe in the Transmigration of Souls and who also in one sense or another believe in the dependence of souls on the âbsolute Supreme.

Any body can be a Hindu. The theist, polytheist, pantheist, deist, even atheist are all there. They are one and all tolerated and they each represent a certain development of the mind of man in relation to the origin and source of all existence phenomenal as well as noumenal.

Idolatry may be said to be neither condemned nor upheld since necessity for it is felt in stage of one spiritual development while it is unfelt in another. Symbolism is the feature of almost all religions in the early stages of their growth ; and for the most part people have to worship images sometimes of clay and metal and at other times of the mind stuffs. Of course some people need not want these extraneous help to perfect themselves and they are not compelled to any particular mode of worship. For instance Buddha severely left out of account the question of the existence of a personal Deity. Still Buddha is and has been regarded as an avatar by many Hindus. Buddhism is thus considered by the thoughtful as only an off-shoot from Hinduism itself. The modern Brahmo Samaj movement itself is only one reading of this ancient religion which has well stood its ground in the midst and in spite of all the political and social upheavals that took place in the country for thousands of years. What then is its chief ethical note which has kept this heterogenous mass intact all this time. "*Ahimsa paramo dharmaha*" is the key note of all

its ethical books and teachings. 'That one should refrain from doing any injury to any creature we have almost imbibed with our very existence. Viewed from this standpoint the position of the reformers is clear enough. They saw the sufferings of the child-wife or the virgin-widow. They saw the former subjected to the strain of child-bearing and the responsibilities of nursing almost before she had herself ceased to be a child. They saw the latter condemned to the life of penance and peril of a widow even before she had become a wife. They recognized the evil, realised the injustice, they resented the wrong and rose up in arms against these unjust and injurious social institutions. They saw the evil of the present system of caste, they recognised the obstacle that it places in the way of social progress by seeking to regulate the distribution of the different functions of social life among the members of the community not by the natural law of capacity and competence but by the fortuitous conditions of birth and lineage only, and they rebelled against these. We might dig deeper and expose other evils of a like nature but we shall stop here for the present. They have as shown above been demanding all these years a recasting of these old and injurious arrangements. And why not!

Our friends may not have accomplished much but we should remember they are as much concerned with a speedy cure of the malady as an accurate diagnosis of it. At all events we don't understand the cant of some people who imagine that Hindusim does not and cannot tolerate Social reform. There is nothing whatever in our religious books which discountenances Reform and such an idea wherever entertained should be religiously discouraged.

We can never become Spritual giants or even for that matter intellectually great unless and until our social disabilities are altogether removed.

We shall return to a better consideration of this subject in a future issue.

THE EDITOR.

RELIGION.

THE IMPORTANT PROBLEM OF LIFE.

Continued from page 139 of Vol. VI.

It may be urged that the physiological and the psychological errors of the Quoran, the Bible and the Upanishads have raised the mirth of many a sceptic. But a moment's thought would set this matter right. The incarnation of God means His taking of the flesh and the knowledge of the physical world shown can only be in consonance with the stage of culture of the society in which He takes the flesh. The Revelation is not made for the purpose of showing His glory: for that is shown forth in ever-streaming wonder by the very creations and their laws: but, it is to guide man by showing the relation between him and his God. The symbol for showing this relation is important and it is renewed—what the old Testament darkly talks as the covenant between the Lord and Man—and next to the symbol is the establishment of the moral laws. The ethics of reason which is based on social give and take, is far from enough for carrying on wholesome life; the ethics of sacrifice, of giving without taking, is fixed only by God in varying forms at each incarnation. The expression of all this law is couched in the then understood language of men, at the particular time and in the particular place. It is certainly unreasonable to expect in a moral code any exposition of the latest experiments of science; for if it contained such exposition, it would have been construed into ignorance of what is then known as knowledge. So the right key for understanding the scriptures of the world is not mere knowledge of facts and laws but spirit. The teaching is symbolic and the teacher must understand the symbols. That is why the teaching is always oral and esoteric. The widest publication of the texts of the scriptures can only bring discredit on the sacred words. For mere understanding will misunderstand them. It remains to be seen what good, for instance, the putting of the Bible into every Christian's hand has produced. For one thing it has dismembered God's Church to pieces and the sceptic laughs at their mutual recriminations. The teaching in India has ever remained sane, on this point Guru to Sishya: from one to one: face to face with the multiplication of books, the living teacher is disappearing: and with him the living truth also.

Therefore true Revelation is, as regards the individual, the intuition that visits his soul in moments when his being attains, at the spirit-touch as it were an integrity and strength which can brave and dare things before which reason recoils with cold calculation; and when, the individual is fired with it, his separate being is dissolved in forgetfulness and in the language of the Gita light shines forth in all his senses; the thought, word and act pour their energy in one consenting stream drowning all selfishness and fear, coldness and cowardice. Again, Revelation, as regards race or society, is that body of laws to teach in ever-varying symbols the existence and relation between the Intelligent power at the basis of all phenomena and the individual man of whatever natural quality—whether of satvic, rajasic, or tamasic disposition, and thence to establish a law for mutual relation among the individuals composing that race or society—not such a relation which mere self-interest will bring to pass and which is legitimately the subject matter of science and not Revelation—but the relation which is based on sacrifice or what I have elsewhere called the *giving without taking*. As Lord Jesus says "love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you." No sociology or political economy or political science which honestly confess that they are only based on enlightened self-interest, can teach it. If they cannot teach it, what is the source of our information of this doctrine? Is such a doctrine only a delusion of the mind and is the thrill we feel when we read of it or think of it and is the rapture we find when we hear of any man following it, all a hateful feeling fraught with evil to men and to society? If such sacrifice of the individual—if such law of charity be banished—where is sublimity in conduct to come from? Alas the purpose of racial Revelation is mistaken when people begin to criticise it from the point of view of human knowledge. When we are tempted to be over critical as regards such points we must only remember that the teaching is symbolic and seek a teacher who will explain the symbolism that is contained in it.

Let us hasten to close this necessarily imperfect inquiry. Let me end by succinctly putting together what the greatest sages have contributed towards the elucidation of this very obscure point. At the outset we have to say that the ultimate teaching of all religions is the same. But the very essential elements are set forth in a lucid way in the Srimat Bhagavatgita—the very philosophy as it were of all religions. All persons desirous of having a clear and definite knowledge of this must necessarily meditate on the sublime teachings of Sri Krishna. He taught them to Arjuna and through him to all the world—the one Revelation which by satisfying all requirements of thought and all desires of the heart has certainly all the outward marks of a Universal Revelation. Moreover it will be seen that it points out various ways for various *Adhikaris*— persons who approach the subject, in accordance with their manifold characteristics.

A description of the magnificence of the Gita and its teachings is not to be taken up at the fag-end of a short paper which must not exceed a few pages. All I can do now is only to put together a few of the more salient points of the teaching in a form which can readily catch the discursive minds of these days.

Religion must be considered as a relation between God and man. God being the only Good which is so in the beginning, middle and in the end, God alone must be the ultimate aim of all. But as His presence is forgotten or is not perceived by reason of what is called *Ahankara*, projection of the individual self upon all, which consists in taking the self as the centre and viewing all else from its point of view, He is abandoned for less worthy ends. Hence to realise His presence, this Ahankara must first be removed. It is done by binding the will of the individual; which binding consists in nothing but teaching obedience to the soul. Obedience must not be merely physical, due to the fear of a visible task-master who, as Carlyle would say, sits with the whip in his hand to enforce it. It must rather

be ultra-physical, as obedience to a principle. This obedience to a principle can be learnt only when it is embodied in legal institutes which, in the earlier stages of society and therefore also in the earlier stages of individual culture, must be of a semi-religious character. So religion in its social side begins with ceremonies or as it is called *Karma*. This path of religion is called the Karma marga. At the first step the devotee takes the Karma to be quite essential for worship. He thinks God will be pleased only when it is done in the special way and takes to himself great airs that he is capable of doing it. Man in this stage while he recognises the existence of a controlling force without him, besides his will, entertains a high opinion of his own will also. But by and by with Karma the senses get purified incessantly as they are employed not in pursuing what they like but in working for the end of things which do not refer to their immediate enjoyment. With the purification of the senses, the knowledge which the senses convey into the mind, becomes purified also and what is called gnana knowledge is reached. But though gnana is reached and the individual sees the relation between him and God in the right light, he cannot always free himself from the circumstances he finds himself surrounded by. Here with the dawn of *Light* there dawns within the mind *sweetness* also and pity born of mercy—a ray from the divine mercy whereof he becomes now conscious. Therefore the devotee cannot free himself from them with whom his life has been cast. He begins to guide them by his superior wisdom but does not attempt to draw them up against their will by forced means—first because, such means cannot really bring them up and 2ndly because they will disturb their balance of mind. His teaching is sympathetic by following whatever is good or indifferent in the methods, in vogue according to time and place and at the same time instructive by helping them to see according to their light the real relation of parts. He acts on the principle नबुद्धिभेदं जनयेत् अज्ञानां कर्मसंगिना ॥ No disruption of mind must be caused to the less intelligent whose minds are essentially bound by actions and desires of actions. At this stage though he *works* he does so not for any benefit for himself. He has learnt to curb his desires and go without them. But he works according to established law in order to preserve the law itself which is the stay of the society of which he forms a part. For him life becomes a life of duties and not of rights. By the ordinary man it is conceived both as a life of duties and of rights. Certainly those that consider life as one of rights alone and of *duties* only in so far as what others could force out of them by the competition of pressing claims of their own, come far below. But let us leave them aside; for we have not to speak of them now. The gnani now lives the life of a *Jivanmukta* and him action touches not as water does not wet a lotus leaf. Now if he finds even within this life the call to leave this existence in the midst of others, he goes out stirred by the divine visitation and by sacrificing the life he has been living, for a few, he soon gets into living the life for many and thus he becomes one of the Revealed Teachers of men. If such a visitation does not come to him, he dies, and his good Karma brings him again into some adequate life wherefrom he can pursue his ascent up. Thus the karmi begins at the lowest round of the ladder that reaches to the same height. Originally in fact all must have begun the ascent from the same level of Karma. But as, at any point of time, in the world there are put together souls in different degrees of culture and understanding according to the different number of births they have passed through, the different persons we meet with do not stand in the same level. We see in fact a multifarious scene, some ascending, some descending, some at the first round, some higher up. Hence it is absolutely impossible to have one spiritual law understood in the same sense for all. Therefore, some are seen to begin the spiritual advance-

ment from the gnana stage. But the goal is the same and the passage also is the same.

After mental illumination is thus reached, some pursue their knowledge more and more with a devotion for light alone. Their intellectuality wakes up in them the last sparks of slumbering Ahankara which they had long ago quenched. So gnana marga sometimes leads men astray. The light that begins to dawn soon gives place to a lurid iridiscence which is mistaken for clear light, as it is refracted by the new springing vapours of self. So to avoid this danger, knowledge is early associated with love and by the marriage of the Head and the Heart the devotee begins to see that above Knowledge itself, there is the subject of his Knowledge, wonderful and good and this consciousness of its wonder and goodness wakes up his emotional side; by this blended heat of intellect and emotion, the rising vapours of self love are burnt up. There is the beginning of *Bhakti*. It is satisfied with the minimum amount of knowledge and attempts at reaching the goal by love and sympathy. This is a stage higher than that of gnana or knowledge. For if by knowledge alone we have to know the Great God, time itself will not be enough. For any amount of accumulation of finite knowledge cannot make it infinite so as to comprehend in it the highest God.

But *Bhakti* or *love,* though blind, is an intuitive and all-embracing feeling; its essence consists in absolute self-forgetfulness—the one state of mind more than any other that is acceptable to God.

अनन्या श्चिन्तयन्तो मां ये जनाः पर्युपासते ॥

As lord Krishna says "only those are acceptable to Him who love Him for himself and not from other motives." So that *Bhakti* is the state of mind in which a truly God-centered soul finds itself and it forms essentially its one business in the उपेयावस्था *i.e.* after the consummation of the heart's desire. It is the love that inflames and consumes the bride in the bride chamber when the Bride groom is near. At the same time it is also an उपाय or a means for the consummation of what is devoutly wished for. Love, æsthetic critics say, is twofold *viz.,* that in the विप्रलंभावस्था and that in the संभोगावस्था *i. e.* in the period of separation and in the period of union. Love as a means belongs to the former period and as an end to the latter. In our present state of existence we have to begin with love or Bhakti of the former kind and when the lord has accepted our heart—there will be room for love of the latter kind. But this wisdom—love is a gift of God Himself out of his free grace. மயர்வறமதிநலமருளினன் as St. Nammalwar has said. The feeling heart is a rare gift and to those that have not the purity and the unction of such a passion, there is a simpler way. It is *Prapathi* or faith. There is salvation by faith alone. If we make up our mind that all our means for reaching God are vile and nowhere when compared with His Excellence and grandeur and that we are vile and nobody before His August Presence, this utter helplessness otherwise—this personal nothingness of man, forms the right state of mind to approach Him with. Then the distant He becomes at once near and His free Grace descends engulfing all differences and fills everything. The common virtues and vices lose their hold on the mind. There is nothing for man either to desire or to shun. His vices themselves lose their ugliness for God when He makes up His mind to accept him. Neither birth, nor position; neither culture, nor association is wanted thereafter. God returns the love however inadequate might have been the answering love on the part of the *chetana*

or the individual soul. This love envelops man and frees him from every foe that stands in his way of perfection. Who so is specially loved by God becomes at once by the magic of that love a perfect Being even as he is by nature, by the mere routing of the ills that have been investing him until then. This is what Christianity has called the vanquishing of Satan by the Christ in us. அவைதன்னடையே விட்டுப்போம் as our Acharyas say. This is the surest way of winning salvation and the easiest in one sense. It is to teach this finally that lord Krishna began the long discourse of the Gita. After whetting Arjuna's appetite for this last word by various means and after exercising his mind upon the comparative worth of the other and lower but more elaborate ways, the lord discloses this as the final word to be said to the spiritual aspirant.

सर्वगुह्यातमं भूग: शुणुमे परमं वच: ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितं ॥

Now hear above all the last word—the highest word from me. It is the mystery of all mysteries. As I love you much I tell you this—the one thing beneficial to you.

With this preamble the lord taught Arjuna the final word of all religious philosophy, known as the *charama sloka.*

सवधमान् परित्यज्य मामेकं शरणंव्रज ।
अहं त्वा सर्व पापेभ्यो मोक्षायिष्यामि मा शुच: ॥

'Abandon every prescribed means even of righteousness and take refuge in Me and Me only: Then I will ease you from every ill! Sorrow not' In substance this is nothing but the last word which Jesus Christ brought to suffering men. "Come to me ye that are heavy-laden and I shall ease you." Thus after all there is only one Religion ultimately whereof every other is only an offshoot. It is only the धर्म as the lord says that separates—the letter of the law, in the language of the Bible. The letter killeth but the spirit saves. It is the letter that divides but the spirit unites. Let us then all unite in the fundamental spirit of true Religion and scatter the dividing letter to the wind. The only necessary preparation we have to make for receiving the higher life is the सर्वधर्म परित्याग—the abondoning of the letter of the law and taking refuge in God. How simple and homely is the call of Christ "O come to me ye who are heavy laden" how very pathetic in its condescension! The very simplicity of the means seems to militate against its adequateness. The small mind of man which loves elaborateness cannot bring itself to believe that such a simple faith is enough. But God in his loving greatness would have no other as the final thing. All elaborateness must find its goal in this simplicity —elaborateness, until the soul is ripe for receiving this doctrine of sublime smiplicity. This is the last word of Hindu Religion and it is also the last word of Christianity. What are apparently so different unite in this. Let therefore Hindus know that Christianity is nothing but Hinduism in a foreign garb; let Christians know that true Hinduism—the Hinduism of the Scriptures—is nothing but Christianity recognizing the Christ-spirit in the scheme of world's regeneration though not the Historical Chirst. The East and the West thus meet. May they work without discord. May they understand each other better! May their mutual understanding tend to bring about the coming of the kingdom of Heaven on earth by teaching the world the surest means of slaying differences and may from the ashes of disunion arise the phœnix of God's church—one, indivisible and catholic!

(Concluded.)

G. KASTURIRANGIENGAR, M. A.,

THE MIRGENDRA AGAMA.

(Continued from page 114 of Vol. VI.)

CHAPTER XI.

प्रत्ययादिप्रकरणं

अथ सिद्ध्यादिवर्गाणां लेशात् सामान्यलक्षणं ।
कथ्यते विप्लवो माभूत् समासोक्तेः प्रभेदशः ॥ (1)

पुंप्रकृत्यादिविषया बुद्धि र्या सिद्धिरत्र सा ।
तुष्टि र्नुरकृतार्थस्य कृतार्थोऽस्मीति या मतिः ॥ (2)

अशक्तिः कारकापाये सदर्थाप्रभविष्णुता ।
किंचित् सामान्यतोऽन्यत्र मतिरन्या विपर्ययः ॥ (3)

प्रकाशकतया सिद्धि र्व्यक्तादेस् सत्त्वभावजा ।
प्रकाशार्थप्रवृत्तत्वाद्रजोंशप्रभवापि च ॥ (4)

तुष्टि र्मिथ्यास्वरूपत्वात् तमोगुणनिबन्धना ।
सुखरूपतया ब्रह्मन् सात्त्विकप्यवसीयते ॥ (5)

अशक्तिरप्रवृत्तत्वात् तामसी दुःखभावतः ।
राजस्यापि गुणो दृष्टः कार्ये कारणसंश्रयः ॥ (6)

विपर्ययस् तमोयोनि र्मिथ्यारूपतया स च ।
सामान्यमात्रकाभासात् सत्त्वात्मेति विनिश्चितः ॥ (7)

इतिबुद्धिप्रकाशोऽयं भावप्रत्ययलक्षणः ।
बाधे इत्युच्यते बोधव्यक्तिभूमितया पशोः ॥ (8)

बुद्धि र्बोधनिमित्तंचेद् विद्या तद्व्यतिरिच्यते ।
रागोपि सत्यवैराग्ये कलायोनिः करोति किम् ॥ (9)

व्यञ्जकान्तरसद्भावे व्यञ्जकं यद्यपार्थकं ।
मनोदेवार्थसद्भावे सति धीरप्यनर्थिका ॥ (10)

अथैवं ब्रुवते केचित् करणत्वविवक्षया ।
सोपि देवै र्मनष्षष्टैः पक्षो नैकान्तिकस् स्मृतः ॥ (11)

अथैकविनियोगित्वे सत्येकमतिरिच्यते ।
श्रोत्रदृक्पाणिपादादि ततो भिन्नार्थमस्तु नुः ॥ (12)

न चैकविनियोगित्वं विद्याबुद्ध्योः कथंचन ।
विनियोगान्तरद्वारा न दुष्टानेकसाध्यता ॥ (13)

विद्या व्यक्ताणुचिच्छक्ति र्नुन्नाक्षेशाक्षगोचरान् ।
स्वीकृत्य पुंप्रयुक्तस्य करणस्येति कर्मता ॥ (14)

मतिस् तेनेतरा रागो न गौणस् तद्विधर्मतः ।
तच्च भोग्यत्वमेतद्वा वीतरागस् ततो हतः ॥ (15)

रोगाऽर्थेष्वभिलाषो यो न सोस्ति विषयद्वयोः ।
कर्मास्तु व्यापकं कल्प्यं कल्पितेऽपीतरत्र यत् ॥ (16)

कर्मणः केवलस्योक्तं नियताविव दूषणं ।
दोषस् सहानवस्थानं नासाम्याद्द्वेषरागयोः ॥ (17)

सर्वस्य सर्वदा सर्वा प्रवृत्तिस् सुखबुद्धिजा ।
प्रवृत्तस्य सुखं दुःखं मोहो वाप्युपजायते ॥ (18)

प्रवृत्त्यनन्तरं द्वेषो रागस् तत्पूर्वकालजः ।
द्वेषान्ते स पुनर्येन वीर्यवद्योगकारणं ॥ (19)

अथ व्यक्तान्तरात् बुद्धे र्गर्वोऽभून् करणं चितः ।
व्यापाराद्यस्य चेष्टन्ते शारीराः पंचवायवः ॥ (20)

प्राणापानादयस् ते तु भिन्ना वृत्ते र्न वस्तुतः ।
वृत्ति लेशान्निगतो भरद्वाज निबोध मे ॥ (21)

वृत्तिं प्रणयनं नाम यत्तज्जीवनमुच्यते ।
यत्तद्दूहमतिः पुंसां भ्रमत्यन्धेव मार्गताम् ॥ (22)

तत्कुर्वन्नुच्यते प्राणः प्राणो वा प्राणयोगतः ।
चित्यातिवाहिके शक्तौ प्राणशब्दः कलासु च ॥ (23)

तथापनयनं भुक्तपीतविण्मूत्ररेतसाम् ।
कुर्वन्नपानशब्देन गीयते तत्त्वदर्शिभिः ॥ (24)

समन्ततोऽन्नपानस्य समत्वेन समर्पणम् ।
कुर्वन् समान इत्युक्तो व्यानो विनमनात्तनोः ॥ (25)

विवक्षायत्नपूर्वेण कोष्ठव्योमगुणध्वनेः ।
वागिन्द्रियसहायेन क्रियते येन वर्णता ॥ (26)

स उदानश्शरीरेस्मिन् स्थानं यद्यस्य धारणे ।
जयं फलं वाच्यशेषं पत्या स्कन्धान्तरेरितं ॥ (27)

CHAPTER XI.

On Pratyayas etc.

1. Now will be described briefly the common characteristics of the groups (of pratyayas) such as perfection and the rest, in order that there may be no confusion left by their being treated all together (in the previous chapter).

NOTE.—The *pratyayas* (or as the Sankhya-karika puts it, the *pratyaya-sarga* or intellectual creation) are four-fold, *viz., siddhi*—perfection, *tushti*—contentment, *asakti*—disability and *viparyaya*—error. The classification given here coincides almost exactly with that found in the Sankhya-karika which is much fuller. *Vide,* Karikas 46-51. But the senses in which the terms are used are widely different.

2. Perfection is (the state of) the intellect when it has for its object Prakriti, Purusha and the rest. Contentment is the idea of the soul that he is satisfied when he really is not satisfied.

NOTE.—In the Sankhya, *Siddhi* is used in the sense of the means to attain perfection. These are divided into eight kinds:—(1) *adhyayana*-study called târa; (2) *sabda*-oral instruction, called *sutâra;* (3) *ûha*-reasoning, called *târatâra;* (4) *suhritprapti*-acquisition of friends, called *ramyaka;* (5) *dâna*-purity of discriminative wisdom, called *sadâmudita;* (6,—8) *duhkha-vighâtatraya*—or the suppression of the three-fold pain described in the opening Karika *viz., adhyatmika, adhibhautika,* and *adhidaivika, i.e.,* natural and inseparable, natural and extrinsic and supernatural pains. In this I have followed Vachaspati Misràs Sankhya-Tattva-kaumudi; but he also gives some other explanations as due to others. The Agama apparently accepts all these minute divisions, as in X. 25, it refers to the eight forms of Siddhi. But the explanation in this verse would rather make Siddhi mean perfection itself in the form of discrimination of Prakriti, Purusha etc., than the eight means to attain it, as in the S. Karika (51).

Tushti.—Contentment, is of nine varieties, four internal, relating severally to nature, means, time and luck; and five internal, relating to abstinence from objects of sense (S. Karika 50). The first group belongs to those who have ascertained that Purusha is different from Prakriti (Nature), but still do not make further attempts in the direction of meditation and the others the means necessary to get at discriminative wisdom. According to Vachaspati Misra these are called internal, because they pre-suppose the difference between Atman and Prakriti. The second group belongs to those who are free from all attachment, but mistake Prakriti and its products to be the real Purusha. These are called external, because they pre-suppose the existence of Purusha, without knowing what it is. *First group.*—(1) *Amba* relating to *Prakriti.*—contentment on merely being told that wisdom is discrimination between Purusha and Prakriti. (2) *Salila* relating to—*Upadâva*—merely depending upon external means, such as leading an ascetic's life; (3) *Ogha* relating to *Kâla*-the belief that liberation will come in time and that it is unnecessary to specially exert oneself. (4) *Vrishti*—relating to *Bhâgya* or luck—the belief that liberation depends on mere luck.

Second-group.—In his commentary on the second group, Vachaspati Misra gives the five causes of the abstinence, which latter constitutes the second group. This I have thought unnecessary to reproduce here. I may mention that in the explanation of the divisions of the first group I have followed Gaudapada, who seems to me more sensible.

3. The want of power over objects, though they are existent, in the absence of instruments (viz., organs) is called Disability. Error is the understanding of a certain object as another, from the perception of some insignificant characteristic common to both.

NOTE.—*Disability* is of twenty-eight kinds, being depravity of the eleven organs viz., deafness, blindness, paralysis, loss of taste, loss of smell, dumbness, mutilation, lameness, constipation, impotence and insanity; and seventeen kinds of injuries to Buddhi, these being the inversion of the eight varieties of contentment. (S. Karika 49).

Error is of five varieties. (1) *Tamas*—obscurity, (2) *Moha*—illusion, (3) *Mahâmoha*—extreme illusion, (4) *Tamisra*—gloom, (5) *Andha-tamisra*—utter darkness. 1. *Tamas* is eight-fold, being the wrong notion that the Purusha is liberated, while it has merely merged into one of the following eight viz., Prakriti, Buddhi, Ahankara, and the five Tanmatras. 2. *Moha* is likewise eight-fold; it is the addiction to

one of the eight *Siddhis* or powers, such as *Animâ* and the rest. It is believed that Indra and the gods are liberated only when they cast off event his attachment. 3. *Mahamoha* is tenfold, according as the five objects of sense, sound, touch, form, taste and smell are sources of happiness to gods or men. 4. *Tamisra* is eighteen-fold, being the pleasure in the enjoyment of the five objects of sense by gods or by men and of the eight *Siddhis* or powers, and gloom in their absence. 5. *Andhatâmisra.* is also eighteen-fold. If is the intense grief felt by those who die in the mist of enjoyment of the above mentioned ten objects of sense or by those who have fallen from the command of the eight supernatural powers. (S. Karika. 48).

4. Perfection owes its origin to Sattvic *Bhâvas*, because it illuminates or manifests discrete objects; it also arises from *Bhavas* of a rajasic nature, since it is active for the purpose of illuminating.

NOTE.—The *Sattva* guna is said to be bright and happy, *rajas* active and painful, *tamas* inert and false. *Vyakta* is a product of *Avyakta* or Prakriti.

5. Contentment is conditioned by the guṇa *tamas*, being illusory. And, O Brahman, it is also determined to be sattvic, as it is of a pleasurable form.

6. Disability is tamasic being of an inert character, and also rajasic being of a painful nature. The quality connected with the cause is always seen in the effect.

NOTE.—From the effect we can always infer what the nature of the cause is. Thus the effect in the present case being painful, we can infer that the cause is *rajas*, which also is of a painful nature.

7. Error springs from *tamas*, being of the nature of falsity. It is also concluded that it is of a sattvic nature, since it manifests the common characters only.

NOTE.—Though error is essentially illusion and is thus tamasic, it has yet this element of truth in it, that it is based upon a true resemblance, however small it may be; and so far it must be said to be sattvic.

8. This light of the intellect (*Buddhi*) of the form of *Bhâvas* and *Pratyayas* is called intelligence (*bodha*), since it affords an opportunity for the manifestation of the intelligence of the soul.

NOTE.—The light of the intellect is its activity. The next verse is an objection by a follower of the Sankhya.

9. If Buddhi is really the cause of intelligence, then the Vidyâ tattva would be superfluous. And if Râga (desire) is nothing else but the absence of indifference (*Vairagya*) then why is it introduced (as a separate tattva) as the product of Kalâ?

NOTE.—The next verse contains the reply.

10. If the postulating of a manifesting agent while there is another already is really redundant, then your own introduction of an intellect (Buddhi) is useless, while you have such objects as the mind (Manas) and the organs (of sense).

NOTE.—*Deva* is generally used in the Veda and in the Upanishads to denote the organs of sense. It is from the base *div*—brilliance, because the senses render objects perceptible to the soul.

11. Some others object likewise, holding it (Buddhi) to be a *Karana* (instrument or means). This opinion also must be wrong, because of the (existence of the free) sense organs along with a sixth one, the mind (Manas).

NOTE.—The pûrvapakshin here is supposed to hold that Buddhi is, not that which renders manifest the intelligence which is latent in the soul, but one of the causes or instruments which in conjunction with the senses produces intelligence as an effect. But the Agama replies that even in that case, the mind (Manas) would be superfluous, since Buddhi itself in conjunction with the sense organs can well give rise to intelligence. So it is concluded that there is nothing faulty in our postulating a Vidyâ tattva, in addition to Buddhi.

12. If it is said that when the employment of one thing is enough (to secure the effect), the postulating of another (to bring about the same effect) would be

redundant, then it must also be held that the ear the eye, the hand, the leg and the rest (*i.e.*, the five organs of action) subserve quite different puposes of the soul.

NOTE.—The Agama holds that the five organs of action all serve only one purpose viz., to afford experience and enjoyment to the soul; and this though each one of them is concerned with a separate object such as the ear with sound, the eye with light and so on, yet the end served by all is enjoyment by the soul.

13. Moreover Vidyâ and Buddhi are not both employed in the same matter. There is nothing unreasonable in this, that by means of their employment in different matters, several things should in the end produce a single effect.

NOTE.—The functions of Vidyâ and Budhhi are quite different, in that each gives rise to very different tattvas from the other. But the common end of both is the production of enjoyment for the soul. Thus though their immediate functions are different, their ultimate purpose is the same, in just the same manner as in the case of the organs of action instanced in the previous verse.

14. The function of Vidya is to bring out the intelligence (*Chit-Sakti*) of the soul, Buddhi becomes an object of the action of the soul's instrument (viz., Vidyâ), after it (Buddhi) has made its own the mind as well as the objects of the senses.

15. Therefore Buddhi is other (than Vidyâ). Râga also is not secondary, since its nature is different; it is of the form of objects of enjoyment. If it is said to be none else than this (*avairägya*—non-indifference) then there can be none who can be said to be freed from Râga.

NOTE.—The argument is that Vidya and Buddhi perform different functions in human economy. Thus for the production of cognition, material objects must come into contact with the senses; these impressions must be taken up by the *manas* whose peculiar function is to incite the senses towards objects. Then these impressions as worked upon by the *manas* assume a clear and permanent mental form under the action of Buddhi. Vidya then acts as a mediator between Buddhi and the Soul by stimulating the chit-sakti or intelligence of the soul, when the intelligence of the soul acts and cognition results. I should think the last stage, the work of Vidya, should properly be the production of the idea that there is a cognition produced.

Râga is not the same as the quality of the Buddhi called *avairâgya* (non-indifference). The distinctiou between them is that the latter constitute objects of enjoyment, while the former Râga is that which gives desire to the soul to move towards such objects. If it be so, and the opponent asserts that Râga is nothing else than *avairagya*, then there could not exist such a soul as one which is freed from desires, because then there could then be only objects which can be desired, but there can no desire on the part of the soul.

The next verse is the argument of another objector.

16-A. Râga, which is desire for objects, cannot consist in its being (either of) the two things (*avairagya* and material objects).

NOTE.—*Avairâgya* in these verses seems to stand for the mental images of objects, and the imaginative enjoyment of them, against which Buddha and Christ directed their attacks as not being less sinful than the real deed. Hence Buddhi and its functions are all classed by the Agama as *bhogya*, matters of enjoyment, and so far external to the soul. Râga cannot be any one of the activities of Buddhi, since it constitutes the desire itself and not any mental image. Nor can it be the material objects of enjoyment, since these arise from the five elements and only can be reached by the organs of action.

16. B, 17 A. Let Karma be held to be the concomitant (or cause, of desire). If so, the refutation of the opinion that Karma alone is efficient has been made elsewhere when treating of Niyati (and to this the *pûrvapakshin* is referred).

NOTE.—The postulating of Karma being necessary even though we are prepared to accept Rága as a separate tattva, the *purvapakshin* says that Karma alone may be said to produce desire and that a sepa-

rate tattva Râga, while we have to bring in Karma even then to prop it up, is quite unnecessary. To this he is referred to X. 16, where in establishing Niyati the incapability of Karma alone to produce all the necessary results is proved.

17. B. (It is not essential) that Aversion should not co-exist (in the same individual with desire). For Aversion and Desire never occur at the same moment (in one and the same individual.)

NOTE.—Aversion is simply the negative of Desire and as such cannot co-exist at the same instant of time Therefore the Agama denies it the honour of constituting a separate *tattva*.

18. The activity of all at all times owes its origin to the idea of pleasure, (which is anticipated as the result). To one who is thus engaged there results pleasure, pain or delusion.

NOTE —Activity here is the moving of the person towards external objects.

19. After this setting out (towards objects,) arises dislike; desire arises earlier than that. When dislike is ended desire again makes its appearance. Thus since only whichever is the stronger manifests itself, it is a reason why (there is nothing wrong in that) both (desire and dislike) should reside (together in one person.)

NOTE.—Thus the conclusion is that dislike need not be accepted as a separate tattva and that it is perfectly logical that both should reside in one person.

The next verse describes Ahankara which arises from Buddhi.

20. From another discrete thing, Buddhi, comes Egoism, which is an instrument (*karana*) of the Intelligent (*i.e.*, the soul), and from whose activity move the five pranas of the body.

21. Prana, Apana and the rest are differentiated not in reality, but only on account of their functions. Hear, O Bharadvaja, their functions shortly described.

22,23. The function of the Prana is leading (or guiding the breath—(pranayana) which is otherwise called life-activity, the activity of the minds of men groping about like a blind man seeking his way, in the act of reasoning. Or it is called Prana on account of its being a concomitant of vigour (of body). The word Prana is also used in connection with Intelligence, the âtivahika body, the sakti and the kalâs.

NOTE.—The purport of these verses is that the activity of life, of the mind, of bodily strength, of Intelligence etc., is due to the action of Prana.

. This Ativahika body, as distinguished from the Atibaudika body or the Sthula—sarira composed of the five gross elements.

The Kalâs are the Surya (sun) and Chandra (moon) kalas which terms are used to designate the ends of the two nâdis Idâ and Pingalâ. The function of Prana in the act of living is explained thus. In the case of ordinary men the breath goes up and down the Ida and Pingala nadis alternately which correspond to the right and left nostrils; and in the case of Yogis the breath is supposed to circulate though the Sushumna or the neural canal running through the spinal chord.

24. That which removes the fœces, urine and semen, (which are modifications) of what is eaten or drunk is indicated by the word Apâna by such as understand the truth.

25. That which distributes the food and distributes equally in all directions is designated as the Samâna. Vyâna is so called, because it makes the body bend (at the joints).

26,27. Udâna is that which produces the articulate sounds of letters, with the aid of the organ of speech, which itself is preceded by the desire and the effort to utter forth the sound which is the attribute of the ether in the heart. The positions of these in this body, the control of them and its fruits in Dharana, and every other matter which remains to be said (of these pranas) is set forth by the Lord in another division (viz., the yoga-pâda) of this work.

Here ends the XIth Chapter.

M. NARAYANASWAMI AIYAR.

THE CONQUEST OF BENGAL AND BURMA BY THE TAMILS.

(BY *M. P. C.*)

Turning over the pages of the "Madras Review" for August last, I came across an article written by Mr. Kanakasabhai, B. A. L. L. B. Madras, and headed "The Conquest of Bengal and Burma by the Tamils" to which Mr. Krishnasamy Ayengar, M. A., has evidently, attempted a reply in his paper headed. "The Chola Ascendancy in Southern India" also published in the same issue of the journal. It would be mere waste of time to endeavour to add to the praises which the first article has already called down on the head of its learned author from Indian epigraphists and the editors of the leading Indian Journals. Mr. Kanakasabhai has done a service to the Tamil people for which they cannot better thank him than by giving him every encouragement to carry on his researches with greater energy in future. Mr. Iyengar's article is, apparently, based more on prejudice than on epigraphical evidence. He is, obviously, unware of the fact that what Mr. Kanakasabhai has now established by epigraphical evidence is fully supported by Tamil literature, for instance by "Kulotunga Cholan Ula, Kalingattu Parani, Vikrama Cholan Ula, and other similar works and it is wonderful that the articles which Mr. Kanakasabhai wrote to the Indian Antiquary years ago on this point has failed to attract the attention of Mr. Krishnasamy Ayengar, who is himself a subscriber to that Journal.

It is not my intention to pass in review the whole article of Mr. Ayengar in which truth and error are coupled in unholy alliance. The only point which I now propose to notice is the following statement of his viz: "Karikala, the hero of the two poems Pattina Palai and Porunararrupadai, is reputed to have built embankments on the Kaveri river, etc. On the strength of such reference as this we find in Tamil literature, the Hon Mr. Kumaraswamy of Ceylon would place Karikala in the first century of the Christian era."

Mr. Iyengar has been very unfortunate in making the above statement. He has evidently not made himself acquainted with what the histories of Ceylon say on this subject. All the extant histories of Ceylon except the Maha Vansa, mention that Gaja Bahu I invaded the Chola country in the year 113 A. D. The omission in the Maha Vansa need not disconcert any honest mind on the reliability of the account as given in the other histories, as the Maha Vansa is more an account of the progress of Buddhism in the island than an avowed political history of the Sinhalese kingdom. The Ceylon histories say that the Cholas invaded Ceylon during the three years of Gaja Bahu's father's reign and carried away 12,000 Sinhalese captive to their country and employed them at work on the banks of the river Kaveri. And it would appear that the Chola king had so much overawed the people of the Island that bands of Sinhalese had periodically to go to the Chola Mandalam and work on the bank of the river by turns, until Gaja Bahu succeeded in putting down the power of the Cholas in the Island, promulgated the news of the victory by beat of tom-tom and commanded his subjects not to quit the Island to work on the banks of the Kaveri. The Ceylon histories further state that it was Gaja Bahu I, who introduced worship of Pattini into the Island, and it was, doubtless, this fact that lies at the bottom of the indifference with which the priestly authors of the Maha Vansa treated the victory of Gaja Bahu over the Cholas and the heretical worship of Pattini which accompanied it. There can hardly be any doubt that the orthodox priesthood would have viewed the inauguration on the cult of Pattini in the Island with a sense of alarm and indignation.

We learn from the Tamil records Karikala I was a great conqueror who subdued even the kings of North India. He was a contemporary of Kannagi and Kovalan. He was the father-in-law of the Chera king, Seralatan, the father of Chenkuttuvan, the brother of the reputed author of the Tamil epic "Silappathikaram" in which the deification of Kannagi is described in detail. Thus it is clear that Karikala, Kovalan, Kannagi, Seralatan, and Chenkuttuvan were contemporaries. Karikala was an ancestor of Ko Chenkannan, an ancestor of Vijayalaya, who was the grandfather of Parantaka I of the eighth century of our era. Karikala is alluded to in Tamil literature as the Chola king "who caused the banks of the river Kaveri to be raised by means of labor exacted from those whom he had conquered in war." These facts are

inapplicable to Karikala II of the ninth century whose only exploit was, according to Mr. Iyengar himself, the defeat of the Pandyan V in his early years. There may be some truth in the statement of the author of the Kongu Chronicle that Karikala II constructed a dam across the bed at the river Kaveri. But this has no reference to the work done by the first monarch of that name, which is described to have consisted in the raising of the banks, evidently, to prevent floods during the months of heavy flow. The object of the dam built by the second Karikala was quite the reverse of the above, namely, to raise the waters to a level higher than the normal with the view to conducting them into canals of irrigation. Moreover, it is stated in "Silappatikaram" that Gaja Bahu, king of Ceylon, was present on the occasion of the installation of the worship of Kannagi or Pattini by the Chera king Chenkuttuvan in his capital, and that he introduced the cult into the Island on his return. The Ceylon histories mention only two Gaja Bahus, the second of whom lived so late as the twelfth century A.D., while the first was a contemporary of Chenkuntuvan, a grandson of Karikala in whose court Madhavi the sweet-heart of Kovalan is said to have danced and won very valuable presents. Further, it is absurd to say that "Pattinapala was composed about two centuries later than the hymns of Sambandar. The style of the former is, palpably, far more archaic than the compositions of Sambandar who himself lived about three centuries before Karikala II, whom Mr. Ayengar seeks to identify with its hero.

Mr. Krishnasamy Ayengar does not stand alone in the opinion that the Gaja Bahu of the "Slap" was not identical with Gaja Bahu I of the Ceylon historians. Mr. L. C. Innes himself has advocated the same view in the Asiatic Quarterly Review for April last. Mr. Innes' arguments are, however, far from conclusive if not altogether faulty. The poem "Pattina Palai" is mentioned by name in Kalingattu Parani composed in the beginning of the eleventh century, or about 140 years before the time of Gaja Bahu II,—a fact which has uot at all been taken into consideration by Mr Innes. The second Gaja Bahu was no conqueror like the first, and it is not even hinted in the records of Lanka that he ever went to India and much less that he ever defeated a Chola king. The traditions of Ceylon do not even remotely identify him with the first patron of the cult of Pattini in the Island.

What is then the obvious conclusion which all the facts above referred to would seem to drive us to? The issue is so plain that even a very neophyte in historical criticism can hardly fail to see it. In other words the statement of Mr. Kumarasaswamy that Pattinapalai was composed in the first century of our era contains the most satisfactory solution of the problems connected with the age of Karikala I of the Tamil books.—*The Ceylon Standard.*

NOTES.

His Excellency the Viceroy Lord Curzon.

The question of a successor to H. E. Lord Curzon, has now been for sometime discussed by English, Anglo Indian and Native papers. Nothing as yet would appear to have been settled by the British Government. There is also a rumour afloat that the present Viceroy's period of office may probably be extended to another 5 years' time. We ourselves wish very much that this rumour were true. Whatever might be said about the short comings of Lord Curzon's administration we cannot easily forget all good he has done us already and his honest desire to do every thing in his power to leave the people of India in a better condition than at the time when H. E. took the reins of his high office in India. We heartily desire that in the best interests of the country our present Viceroy will get an extension of his tenure of office as Governor General of India.

Famine and Poverty.

We are led to believe that the recurrence of Indian famines is owing more to the chronic poverty of the people than any thing else. So far as we understand it there has never been such a famine of grains as to necessitate the death by the million of our helpless people. But, we have reasons to believe people always wanted the means wherewith to buy these grains in times of scarcity. The failure of a single monsoon has sometimes made the condition of the poverty-stricken awfully miserable. The poor ryot who generally lives from band to mouth has nothing to save in the shape of money and his credit always is at a very low ebb. He easily gets into the clutches of the money-lender and his salvation is found more often than not in a premature grave. True there are thousands who receive Government and other support in famine times; but it must be admitted on all hands that there are certain classes of people who consider it insulting to their respectability to avail themselves of public charity, and sink unseen and unknown in thousands too. The famine problem calls for an early solution at the hands of both the Government and the public.

Death and Life.

This is the subject of a very interesting lecture delivered by Professor Bose recently in Bengal. This original thinker and eminent scientist who is the pride of

all India and the cynosure of all eyes of the civilised world has placed the world of thought and progress under an eternal obligation to him for his recent researches in science. His views of things are now being deeply appreciated in the Western countries and we are happy to hear he has already made many converts to his teachings. He has conclusively proved that the organic came from the inorganic and that the life principle that pervades the whole Universe is one and uniform throughout. The metal as well as the plant answer to out side impacts and show under favourable conditions veritable signs of life, death, exhaustion and so forth.

Popular religion of India incompatible with progress.

India's ancient greatness! Sometime glory? And sublime religion! One is almost tired of hearing people harp on these subjects on all hands. We are hypnotising ourselves with all those notions and forget our present duties and the hard realities of life. My father may have been a judge, my grand father a statesman and my great great grandfather a millionaire and philonthropist; but what can all that avail me now? If I were pauper and fool I would not be respected by any body for my being the son of my father. Our ancient fore-fathers were intellectual giants no doubt. But what are we? for the most part pigmies I doubt not I think. Selflessness was the rule then and selfishness reigns supreme to-day, *not this world* was the watchword of the ancient Hindu. *Not that world* is our text to-day. God was there all: and mammon is our all. Light and Truth was their goal. Darkness and Ignorance would appear to be the goal of the masses today. Religion was their pride and glory: and no-Religion if not Irreligion is what most of us indulge in now, are we going to shake off all lethargy and work for our national progress. We have scarcely the spirit. We have been accustomed to throw off all responsibility on other's shoulders and sit quite with folded hands. We want everything to be done for us by some body else. Even in matters of social reform we expect Government to help us by legislation.

Don't touchism is the religion in India to-day. How to eat, with whom to eat, what mark to put on these are the subjects of our religious discussion. With the so-called educated people this sort of religion is losing ground day by day. Our cultivated friends are not for ceremonialism though there are very many among them who are willing to sanction with their presence many items of our temple-programme which they condemn at heart as false and demoralizing. The fact is popular Hinduism is at a sad discount to-day and it is high time that healthy reforms are introduced in our society. One thing is not easily understood with regard to our worship in Hindu temples. The dancing-girl element seems to predominate very much there. How or why she should be there no body knows. She seems to be the chief attraction to most people who visit the sacred shrine of God. Her origin is involved in deep and dark mystery. The other day a gentleman casually observed that the Gods on earth imitated the Gods in Heaven and probably there is much truth in the remark. There are some people who pose as educated men and who talk so much in defence of the dancing girl. And we were much amused the other day to hear an young man observed that the dancing girl is only a dancing girl and need not necessarily be a prostitute. She adds to the beauty of the temple and she should not be ousted from there. Such is the cant of some small minded men who denounce our modern social reformers as menacing Hindu society with their meaningless talk or airy twaddle.

We must enter our protest in strong terms against the present state of things and help agitation of our friends which we trust will make for national redemption and greatness soon. We advocate Reform and not Revolution. Let the Temple remain there and the Deva Dasi too for that matter. But in the name of Mercy let the dancing-girl be banished from its portals and let also the sanctum and sanctorum be thrown open on all occasions to the rich and poor, high and low alike. It is disgusting that people should be made to pay a tax of an anna or two sometimes to get into the Moolasthanam sometimes.

We cannot put up with the buyiny and selling of Religion in any shape, and we wish that all irresponsible and immoral men should be removed from our temples to make room for really useful men who may realize their duties and responsibilities. One word more and we are done. The worship of little devils and big demons that largely plains now in various parts of the country should be discountenanced altogether. We were sorry to observe that even a few so called educated men were quite recently as a year or two ago behaving like semi-barbarians in a mofussil mariatha temple (Heaven knows what place mariatha occupies in the Hindu Pantheon) we suppose to please their wives and concubines.

———

THE
LIGHT OF TRUTH
OR
Siddhanta Deepika.

MADRAS MAY, 1903.

THE MYSTERY OF GODLINESS.*

(By the Hon. P. Ramanathen, C.M.G. of Ceylon.)

Manikka-vasaka Svami :†

A miracle indeed! for unto whom has the Father been so gracious as unto me, who loved the company of fools that knew not the nature of Freedom?

He caused me to be taught in the Way of Faith, in order that works of the flesh may hasten away.

He caused the evil of my Soul to be severed,

And *made me attain His own godly form.*

—*Tiruvásakam, Achchopatikam (Poem on the Wondrous Works of God)*, § *1.*

Lord Jesus:

Be ye perfect, even as your Father which is in heaven *is perfect.*

—*Matt. V. 48.*

St. Paul:

He that descended is the same also that ascended . . . . And he gave some, apostles; and some, prophets . . . . for the works of the ministry . . . till we all come . . . . unto a perfect man, unto *the measure of the stature of the fulness of Christ.*

—*Eph. IV. 10–13.*

Lord, thou hast been our dwelling-place in all generations . . . .

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance . . . .

We spend our years as a tale that is told.

The days of our years are three score and ten, and if by reason of strength they be four score years, yet is their strength labour and sorrow, for it is soon cut off and we fly away . . . .

So, teach us to number our days, that we may apply our hearts unto *Wisdom.*

—*Psalms, XC.*

There are diversities of workings, but the same God who worketh all things in all . . . . To one is given through the Spirit the word of *Wisdom*, ... to another the word of Knowledge, ... to another Faith, &c.

—*I. Cor. XII. 6–10.*

Wisdom is justified of her children.

—*Matt. XI. 19.*

Failure of modern material science to solve the fundamental problems of life.

THE high priests of modern material science have proclaimed far and wide that they have scanned the whole universe and can see no signs of God, soul, heaven, or hell; that man is an extended and material mass, attached to which is the power of feeling and thinking (Bain's *Mind and Body*, p. 137); that feeling and thought, no less than our perceptions of right and wrong, are the correlates of the actions and re-actions of our nervous structure in reference to the world without (Spencer's *Data of Ethics*, p. 62); that the animal system is actuated by the self-regulating impulses of pleasure and pain; that pleasure is the result of an increase of vital power, and pain of its diminution; that moral conduct springs from the impulses of pleasure and pain, being an adjustment of one's acts to such ends as may be attained without preventing others from attaining their ends; and that the *acme* of individual development is to combine the performance of the highest duty with the enjoyment of the greatest comfort. These doctrines have fostered irreligiou

* We have the permission of Mr. P. Rámanàthan, C.M.G., the Solicitor General of Ceylon, to publish in our pages his much sought for pamphlet "on the **Mystery of Godliness** as a fundamental experience of the sanctified in spirit." The expression "Mystery of Godliness", which occurs in St. Paul's First Epistle to Timothy, Ch. 3, v. 16, corresponds to our term *Siva Rahasyam.* The pamphlet was written in 1895, when the learned Author was holding office as Attorney General of Ceylon, and was intended for the benefit of his European and American friends. We commend it to the careful study of all our readers.

† An ancient Saint, held in the highest veneration in Tamil-land (South India and North Ceylon).

and displaced morality from the austere and self-denying state of *Godliness*. The peccant mind has released itself from the responsibilities of future life, and the great concern of worldly respectability is to escape *detection* in wrong-doing. Whatever good may have been anticipated by the high priests of material science from the "secularization" of morals, its effect on their vast audience has been disastrous indeed.

Apart from the mischievous nature of the conclusions above mentioned, what a number of most natural and necessary questions are left unanswered by this science! What, for instance, is the object of individual development? Why should one take so much trouble to act up to duty? How does the happiness of others benefit us? What, indeed, is happiness? What does all this panorama of joys and sorrows, pomp and poverty, health and disease, mean? What and wherefore is death? Why was I ushered into life? Where was I before I was born? Why have I been less endowed than others? What is to become of me hereafter, and of the friends and relations with whom I have lived? Why does causation reign in the universe? Is it more consistent with chance or design? If with the latter, what is the nature of the Intelligence which designed the universe? Is that Intelligence like, and does it bear any relation to, the intelligence which is in us? If so, is it not necessary to know all about our own intelligence? Is it possible to escape from the controversies of the metaphysicians, and, by adopting some other method of investigation than theirs, to arrive at well-founded harmonious conclusions as to the true nature of our intelligence and its relation to the aggregates known as the mind and the body?

Such are some of the questions which arise out of modern science. Are they to be solved by experimenting on the objective world? The answer is: No, they have proved far beyond the reach of the science of matter, and it acknowledges itself baffled. In these circumstances, an apology is hardly necessary for the declaration that such questions fall within the domain of what is indeed the science of the spirit, which fathoms subjective existence. This science is known, in India, as Wisdom (*Jnanam*), because its principles, underlying both the subjective and the objective sides of the universe, are based on the *knowledge of God*, the unravelling of the "mystery of *Godliness*." That mystery revealed by the science of matter.

Masters of spiritual science.

In India the masters of the Science of the Spirit are called *Jnanis*, or men of Light or Wisdom, and the Light, Wisdom, or Knowledge they possess is *Jnanam*. Other men are not of the Light. Being attached to the false shows and pleasures of the world, they are *a-Jnanis*, unwisemen, men in darkness, whose knowledge is foolishness (*a-Jnanam*), because it makes them to think that the body is the Self or Ego that knows; to believe that the only happiness available to man is through seeing, hearing, smelling, tasting, and touching, or through thinking and speaking of things past, present, or yet to come; to mistake the world for the goal to which it is the appointed way; and to rest assured that nothing exists beyond the planes of thought and the senses. In their ignorance they esteem as folly the long-suffering humility of the *Jnanis*; their love of all beings, great and small, good and bad; their inability to hate, and unwillingness to exact satisfaction for wrong done; their sense of thankfulness under all conditions; their refusal to judge others; their want of concern for the morrow and their disregard of things deeply valued by the multitude. But the more enlightened of the *a-Jnanis* of India, who form a small fraction of the 250 millions of people who inhabit the country, feel drawn to the *Jnanis*, and it is to them they have always gone, from the remotest times to the present day, when craving for Light.

Europeans in India know something of the esoteric side of spiritual India, as exemplified in the objective worship carried on in the temples, but almost nothing of its esoteric side. The vast majority of the natives themselves are ignorant of its existence, though many

an exegesis is to be found, especially in Sanskrit and Tamil. Such works, however, are difficult to understand; and devotees, who have been initiated into the subjective form of worship—"worship in truth and in spirit" (John iv. 24)—are unobtrusive and far from communicative. But yet earnest seekers, who fail to find satisfaction in the objective method, soon discover that the exoteric system, which no longer appeals to them, is really intended as a stepping stone to the esoteric, and that the key of the latter is in the hands of the *Jnana-guru*, or Teacher of Godly Wisdom. Tired of the so-called enjoyments of the world, and thirsting for the sanctification of the spirit, they leave their homes in quest of him, crying to him now, as in days of yore, "O saint, teach thou, for thou art the way, and there is no other for us." "O saint, thou art my way, thou art My way." (*Maitrayana Brahmana Upanishad*; translated by Max Muller in the 15th volume of *The Sacred Books of the East*, pp. 290-299.) Occasionally, the saint comes to the very door of the seeker.

Of all teachers, the *Jnana guru* is acknowledged to be the greatest. Unlike the *Vidyaguru*, who imparts knowledge on any given secular subject; unlike the *Samaya-guru*, who imparts knowledge on any given religion, the *Jnana-guru* is concerned with the very foundation of knowledge, with truth eternal, unchangeable. He is therefore a teacher of teachers, a *guru* in the real sense of the term*, and hence called a *Jagat Guru*, or *Loka-guru*, a Preceptor or Light of the world.

He is to be found mostly in secluded places from Cashmere to cape Comorin, living in the utmost simplicity. Some of them are so dead to the world as to go wholly unclad, seeing nothing but the reign of God everywhere. To them, men, women and Children are all alike, without any distinction whatever of sex, age, colour, creed, or race. Such saints are often mighty in powers (*siddhis*), like Tirujnana Sambandamurti and others of old, and like Tillenatha Swami, who still moves about in Southern India, redeeming men according to their fitness. Other masters, too, there are who live in towns undiscovered, and perform worldly duties in different walks of life like ordinary folk, but whom the ripe soul discovers to its salvation. They make the kindliest and best of fathers, husbands, brothers and citizens, though never so implicated in those relations as to forget for a moment the grace of God, which assigned to him and others their respective spheres in life, only in order that they might emancipate themselves from worldly bonds through service to others. One of these *Jnanis*, who for many years fulfilled the duties of a minister of a Native State in South India, has described as follows how to live in the world without being of the world:—

While I live in shady groves, fragrant with fresh-blown flowers;
while I drink cool and limpid water, and disport myself therein;
while I find enjoyment in sandal-scented breezes, which move through the court like gentle maids;
while I revel in the day-like light of the glorious full moon;
While I feast on dishes of various flavours, seeming tempered with ambrosia;
While I am passing off into sleep, after much merriment bedecked with garlands and perfumed with scent;—
Grant to me, O Siva, who art true, spiritual, and blessed, all-filling, impartite, and substrate of all—grant to me the boon of never forgetting thy grace (so as to avoid the perils of worldly enjoyment).

Tayumanavar: Saccitananda Sivam, § 11.

In the spiritual history of India, which still remains to be written, there occurs many a *Jnani's* name in

*The term *guru* means literally "he who has *burnt up* the *world* that is, the 96 *tatvas* "rudiments," *Cf.* Gal. iv. 9. "elements, "2 Pet. iii. 10) that underlie every human constitution, beginning from the latest evolute *prithivi* (earth germ) and ending with the (earth-germ) and ending with the earliest evolute *natham*,— and has so overcome the world. He is therefore called *master*, a veritable light unto others.

Cf. "Our god is a *consuming fire*,,, Heb. xii 49. "God is *Light*,, John i. 5. "I am come to send *fire* on earth,,, Luke xii. 49. "I have overcome the world.,, John xvi. 33. "I am the Light of the world," John ix. 5.

intimate connection with different phases of worldly life. When *Jnanis* do not cut themselves off from the practices and pursuits of ordinary life, they play their respective parts in the domestic and social circles, little affected by what the morrow brings; for though they have not renounced the world openly, they have yet renounced it at heart. Otherwise they could not possibly have risen to the high estate of *jnanam*.

Their esoteric teaching and the terminology of spiritual science.

It is such masters in godly experience that have been for centuries, and are still interpreting to earnest seekers in India the esoteric doctrines shadowed forth in the *Jnana-sastras* (the books of wisdom). Men most learned in the native languages, in grammar, rhetoric, logic, and the varied fields of literature, secular and sectarian find themselves at sea in dealing with a *Jnana shastra*. Even with hints, these scholars are unable to gather the sense of a passage, and rack themselves in vain to know how the passage before them can convey the meaning it really does. In illustration of this fact, reference may be made to any of the translations of the religious books of India which have appeared in English. Professor Max Muller, for instance, who is undoubtedly one of the most erudite of Oriental scholars in Europe, after rendering a verse in the *Katha Upanishad* as follows :—

> There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart.) Those who know Brahman call them shade and light. (The *Sacred Books of the East*, vol. XV., p. 12.)

observes :—

> The two are explained as the higher and lower Brahman, the former being the light and the latter the shadow... ... The difficulty is, how the highest Brahman can be said to drink the reward of former deeds, as it is above all works and above all rewards.

Without dealing with the translation itself, it is necessary here only to point out that "the two," called Light and Shade, are not the Brahman at all (unless indeed in the Vedantic sense that all things are Brahman), but "desire" (thought) and "dark sleep" (oblivion, as opposed to "luminous sleep"), which cause each its own *karma*, being situate in the heart and drawing vitality from the self-existent. The reasons for interpreting "the two" as desire and dark sleep and for calling them "light" and "shade" respectively, are to be found in the spiritual *experience* of godly men, of "those who know Brahman." Learning, therefore, is of no avail when the *Jnana Bhùmi* (or the region of our spiritual nature) is attempted to be probed by it. Only those who have entered that region (called also the kingdom of God; *Siva-padam*, the state of the Blessed One; *Siva-puram*, the city of the Blessed One; *Sivá-lóka*, the blessed region; *Chitâkàsà*, the sky of Intelligence) are able to realize its mysteries. It is they alone who can explain fully the truth.

But mere study of the doctrines regarding God, the soul, and the world will not, and cannot secure a footing in this sacred stronghold. He has to work for it, and toil along the "way of faith." He has to go through a course of spiritual training, into the several stages of which he is initiated only after affording satisfactory proofs of his contempt of worldliness and longing desire for godliness. Many are drawn but few are chosen, because of the difficulty they feel in purging themselves from the "rudiments of the flesh."

> Like the magnet that attracts iron,
> Will the gracious Lord *draw* me towards Himself,
> And become *one with me*?
>
> —*Tàyumánavar : Paingilikkanni*, § 17.

The "sanctification" of the spirit.

Jnanis, as the stewards of the mysteries of God, show in secret the way to God. When God is reached, the soul is said to be in union with God, or to know God. Such knowledge or spiritual experience is not possible till the soul is cleansed of all worldliness and stands in the "image" of God, fit for fellowship with God. The healing (*sánti*) of the soul of its impurities (*malam*) is a work of profound difficulty. It must be

carried on from day to day—it may be for years together—under the guidance of the *Jnana-guru*.

When healed or sanctified, it is said to release itself from the carnal bonds of the body and "ascend" towards the Kingdom of God, which is in the soul. If the mind of the disciple does not discard wordly thoughts, he will make no progress towards God. "He, who in perfect rest *rises* from the body and attains the highest light, comes forth in his own proper form. This is the immortal soul" (*Maitrayana Brahmana Upanishad*, 11-2.) So risen, without a particle of anything that is earthly, the soul is fit for union with God. United to God, it knows God.

The "rising" of the spirit towards God.

How man may rise towards God is well described in one of the ancient psalms of Mânikka-vâsakar, which are daily chanted by thousands of Tamils in South India and Ceylon. The ascent is by the ladder of one's thoughts:—

> O Siva, abiding in the limitless region of holiness, who, darkness dispelled, has granted me grace this day;
> I thought of Thy way of rising from the bosom of the soul in the glory of the sun;
> I thought of the non-existence of everything but Thyself;
> I thought of Thee and Thee only,—having worn off thought, atom by atom, and drawing closer for union with Thee as one:
> Nothing art Thou, yet nothing is without Thee.
> Who then can think of Thee?
>
> —*Tiruvàsakam*: *Kóyit Tiruppadikam* (*the Holy Poem on the House of God*), § 7.

Even the most refined thought is found too earthy to perceive God. In His own true nature He is indeed unthinkable, nor is He to be perceived as Immaculate Spirit by the senses. He is, however, knowable. He is to be known by the soul *only when* it stands liberated from the fetters of thought and the obscurity of sleep.* To know God one must know *first one's own spirit or soul in its purity*, unspotted by thought. The gradual elimination of thought "atom by atom" from Consciousness, while drawing it closer and closer to God, leads first to a stage at which all trace of thought is "worn off." Then and there the purified Consciousness (*Sàkshi*) or the Soul, which lay hidden behind the veil of thought, becomes visible to itself or appears in its "own proper form" in unspeakable repose. This is called *ánmä-darsanam*, or knowledge of the soul.* Next is realized *Siva-darasanam*, or knowledge of God, who "rises from the bosom of the soul in the glory of the sun." This is "His way"—*His usual method*—of manifesting Himself to those men who worship Him in a purely subjective manner.†

Just as the soul enshrined in the body "rises" or manifests itself from the body, God enshrined in the soul "rises" from the soul and manifests Himself to the soul. *These are the two fundamental experiences of human nature*, the one leading necessarily to the other; and this is the goal of life—the knowledge of God. After attaining it, there is nothing more to attain here or elsewhere.

"Knowledge" of the soul and "knowledge" of God, two fundamental experiences of human nature.

Cf. the coming of Christ, as illustrated by the parable of the Lamps of the Ten Virgins. "Watch, therefore," said Jesus, Matt. xxv. 13; in other words, Be *wakeful* while you worship, "in truth, and in spirit." And as "God is Spirit," they that desire to worship Him, "in truth" *must* worship Him "in spirit" (John iv. 24), unspotted by thought.

* *Cf.* the "coming" (presence, appearance, Matt. xxiv. 3) of Christ, the Lord, who is *in* man. "The Lord is the Spirt" (the Soul, *anma*), 2 Cor. iii. 17 St. Paul speaks of the "appearing of the glory" of the Father and of Christ, in Tit ii. 13.

† *Cf.* Christ, when discovered in the heart of man, *declareth* the Father. "He that *beholdeth* Me (*i e.*, seeth the Spirit) beholdeth Him that sent me," John xii. 45.

"No man cometh unto the Father but by Me. If ye had *known* Me (the Spirit), ye should have *known* my father also," John xiv 6. 7.

"The son, which is in the bosom of the Father, hath *declared* Him," John i. 18, "Neither doth any know the father, save the Son, and he to whomsoever the son will reveal Him," Matt. xi. 27.

Note that in verses 7 to 10 of the 14th chapter of John, Jesus makes clear to Philip that to know Jesus is very different to knowing Christ. Knowledge of "Christ" or the spirit is thus a profound spiritual experience, known in India as *ánmádarasanam*. "It is the Spirit that quickeneth......Behold the son of man ascending," John vi 62, 63.

Cf. John xvii 1 3: where Jesus declares: This is life eternal, that they should know thee, the only true God and Him whom thou didst send, even Christ.

Progress with all its toils ends. The long-sought-for Rest has come. No longer do pure and impure thoughts strive against each other for mastery; no longer do kind and unkind words flow alternately from the lips; no longer does the flesh lust against the spirit, nor the spirit against the flesh. Differentiation between self and others has ceased. Peace reigns.

The "melting of the elements."

In the consuming fire of Truth (*Jnanagni*) all the beggarly "elements" of egotism and desire have been burnt up, and infinite bliss survives, bearing witness to the godly nature of man's Consciousness. This spiritual experience of the "burning up" or "melting" of the carnal elements of the Soul, known also as the cosmic stuff (*malam*) of the Soul is well emphasised in the following stanza:—

> Thou art the indestructible bliss, which appears at the very moment when all the world of thought and the senses, like nuggets of gold, is *melted* into an ocean without waves or current.
>
> To this day I have not thus realized Thee!
>
> Can I attain this happiness by merely singing Thy praises in verse?
>
> When, O Lord, wilt Thou establish me in the reign of holiness, and grant me, a sinner, the bliss of the state resulting from non-differentiation?
>
> — *Tayumanavar : panmalai*, § 9. *

The "end of the world."

The dissolution of the "world," which occurs at the very instant when the mind ceases to differentiate,—when subject is unified with object,— is also known as the "death" of the *Jiva ahankaram* (nescient I which knows not itself, the sinful or worldly I) which veils the *scient* or godly I, the true Ego *parama-ahankaram*), which alone *knows itself* and is the basis of all knowledge, temporal and spiritual, and which therefore is truly *scient*, truly divine.

> I became like the dead;
> Of all thought was I void:
> None but I remained:
> I knew no further change.
>
> — *Venkadar : Arut-pulambal* (*the psalms of Grace*), § 49.

The master means to say that when the *Jiva Ahankaram* (or wordly I) dissolved itself in non-differentiation, the *parama-ahankaram* (or divine I) stood forth unchangeable as the ego liberated (*Jivanmukta*) from nescience or worldliness, as the soul infinitely expanded and at rest, the true Ego:—

> My heart has hardly throbbed for thee;
> But little have my thoughts dissolved;
> Divorced I am not from the body, so hard to separate.
> I have not died: I am still in a whirl.
>
> —*Tiruvasakam : Settilapattu* (*the ten Hymns on "I have not died"*,) §2.

The "I" that ought to die is the nescient or worldly I, that knows not itself and is led captive by worldly thoughts. The true ego (or purified *Atmā*) can never die. It is eternal.*

Non-recognition of differentiated existence.

The "world" (*Jagam*) and the nescient or worldly I (*Jiva ahankaram*) are really synonymous terms, denoting differentiated existence. The sum of human affairs and interests, or in restricted sense that portion of them which is known to any one, is popularly understood to be the world, which therefore consists of names (*nama*) and forms (*rupa*) only, resolvable at last into a number of thoughts; and the nescient I exists when one is conscious of differentiated names and forms, that is of thoughts. The "end or dissolution of the world" (*nama-rupu-nasam*) is thus another expression for the "death" of the nescient or worldly I. The world (*Jagam*) dissolving or ending, the nescient I dies; and the nescient I dying, the world (*Jayam*) ends. These expressions mean alike cessation from differentiation.

* *Cf.* 2 Peter iii. 10: "The day of the Lord shall come (as a thief in the night), in the which the *heavens* shall pass away with a great noise *and the elements shall melt with the fervent heat, the earth also* and the works that are therein shall be *burnt up*." The day of the Lord is the day in which the Son of God or the Spirit is revealed, immediately after the melting of the elements.

* The "death" of the worldly or nescient or sinning I (*Jiva-ahankaram*) is the "crucifixion" (Gal. v. 24, Rom. vi. 6) of the sinner, "old Adam." When he is crucified, the heaven-born Adam (I Cor. xv. 45, 47), the son of God, the true Ego (*parama-ahankaram*) appears.

Immateriality of the world.

The question whether the world in the sense of tangible, material bodies, does really exist or can exist independently of our consciousness, cannot be adequately considered here from the standpoint of view of the *gnanis*. It is enough to remember that, according to them, all extended things, including the whole of the objective world, are evolved from the impartite consciousness which pervades all space and that such evolutes, though in truth immaterial, appear to minds unqualified by the practice of non-differentiation to be real and permanent.

The doctrine of the immateriality of the objective universe has been accepted by some of the ablest scientists of Europe. They consider it to be only a consciousness of a relation between two or more affections of the senses, and that "it is inconceivable that what we call extention should exist independently of some such conciousness as our own." (*Lay Sermons and Addresses*, p. 358.) Professor Huxley's argument on this subject is worth quoting.

" I take up a marble, and I find it to be a red, round, hard, single body. We call the redness, the roundness, the hardness, and the singleness "qualities" of the marble; and it sounds, at first, the highest of absurdity to say that *all those qualities are modes of our own consciousness*, which cannot even be conceived to exist in the marble. But consider the redness, to begin with. How does the sensation of redness arise? The waves of a certain very attenuated matter, the particles of which are vibrating with vast rapidity, but with very different velocities, strike upon the marble, and those which vibrate with one particular velocity are thrown off from its surface in all directions. The optical apparatus of the eye gathers some of these together, and gives them such a course that they impinge upon the surface of the retina, which is a singularly delicate apparatus, connected with termination of the fibres of the optic nerve. The impulses of the attenuated matter, or ether, affect this apparatus and the fibres of the optic nerve in a certain way; and the change in the fibres of the optic nerve produces yet other changes in the brain, and there, in some fashion unknown to us, give rise to the feeling, or consciousness, of redness. If the marble could remain unchanged and either the rate of vibration of the ether, or the nature of the retina, could be altered, the marble would seem not red, but some other colour. There are many people who are what are called colour-blind being unable to distinguish one colour from another. Such an one might declare our marble to be green; and he would be quite as right in saying that it is green as we are in declaring it to be red. But then, as the marble cannot, in itself, be both green and red at the same time, this shows that the quality " redness" must be in our consciousness and not in the marble.

" In like manner, it is easy to see that the roundness and the hardness are forms of consciousness, belonging to the groups which we call sensations of sight and touch. If the surface of the cornea were cylindrical, we should have a very different notion of a round body from that which we possess now; and if the strength of the fabric and the force of the muscles of the body were increased a hundred fold, our marble would seem to be as soft as a pellet of bread crumbs.

"Not only is it obvious that all these qualities are in us, but if you will make the attempt you will find it is quite impossible to concieve of "redness," and "hardness" as existing without reference to some such consciousnes as our own. It may seem strange to say that even the "singleness" of the marble is relative to us; but extremely simple experiments will show that such is veritably the case, and that our two most trustworthy senses may be made to contradict one another on this very point. Hold the marble between the finger and the thumb, and look at it in the ordinary way. Sight and touch agree that it is single. Now squint, and sight tells you that there are two marbles, while touch asserts that there is only one. Next, return the eyes to their natural position, and, having crossed the forefinger and the middle finger, put the marble between the tips. Then touch will declare that there are two marbles, while sight says that there is only one; and touch claims our belief, when we attend to it, just as imperatively as sight does."

The "world" is indeed a mode of one's own consciousness. Therefore did a Master say—

To him only the world exists
who is alive to the ways of the senses.

—*Tiruvalluvar: Nîttâr perumai* (*the Greatness of the Separated Ones*), § 7.

Another Master has declared that the realization of the great truth of the immateriality of the world is one of the most astounding facts of spiritual experience.

When the germ of the grace of God has sprouted in the peaceful soul,
Father, mother, children, home, social life, and all the world besides
Are felt unreal, as dreams, as the quivering air.
A marvel, a marvel indeed, is this experience!

—*Tayumanavar: Tantai-tay*, § 31.

The "dissolution of the world" is an essential condition of "knowing" God, as Immaculate Spirit.

The "world," in the language of Wisdom (*Jnanam*) means everything except pure consciousness: not only the material universe, but also thought and sensual perceptions; and God, *as Being true or unchangeable*, who pervades this ever-changing and therefore untrue "world," is not to be found in it, that is, He will not reveal Himself in *His own true character as He always is*, if looked in the "world."

O Thou who in all things dost vibrate!
O Thou stainless consumer and container of the world!
O Thou king of the celestial hosts!
O Thou the only one, without a second!
Though, appealing to Thee aloud, I have sought for Thee throughout the world (*loka*),
Yet have I not found Thee there.*

—*Tiruvasakam: Arutpattu (the ten Hymns on grace)*, § 2.

In His own true nature, as He was before the beginning of the "world," and as He will be after the end of the "world," He is to be "seen" only where the "world" is not, that is, only in the region of pure consciousness. Therefore the Master, who declared that God was not to be found in the "world," proclaimed also that he found Him elsewhere, in "resplendent *Tillai*," the glory of pure consciousness:—

*Cf. the declaration of Jesus: "O righteous Father, the world hath not known thee, but I have known thee." John, xvii. 24.

I found Thee, immaculate and blissful, in resplendent *Tillai*,
Having overcome the darkness of desire,
The perception of forms, and the thoughts of "I" and "Mine":
I, who had been drawn into the vortex of caste, family, and birth, who was worse than a helpless dog;—
I *saw* Thee, who had cut away my bonds of misery and held me to Thy service.

—*Tiruvàsakam: Kandapattu (the Ten Hymns attesting Knowledge)*, § 5.

This immaculate and formless being of the Deity "seen" beyond the veil of thought, in the region of pure consciousness, is His *nishkala sva-rùpam*. It is needless for the purposes of this paper to explain His *sakala sva-rúpam*, or thought-form, assumed for purposes of grace, *according to the thoughts of each devotee*.

Knowledge of God dependent on separation or "freeing" of the soul from thought and the senses.

The separation of the soul from thought and the senses is known as separation from the *body* or the *flesh*.

Meditating on the peerless ways by which He led me captive,
Having separated me from the *body*
Which knows not what it is to be established;
Meditating also on the gracious manner in which He cherishes the faithful;
Let me sing in praise of Him only who took me unto Himself, &c.

—*Sendanar: Tiruppallandu*, § 3.

Hear, O Bird, dwelling in groves laden with luscious fruit!
Raise thy notes to the Giver of all things,
Who, spurning the celestial regions, appeared on earth for the purpose of claiming man as His subject.
Pray that the King may come, who, spurning the *flesh*, entered my soul, made it as Himself, and stood forth the only One.

—*Tiruvasakam: Kuyilpattu*, § 4.

"The flesh" or "body" includes not only the tangible body (*sthula sarira*) but also the subtle body (*suk-*

shma s[...], consisting of the gasiform organs of thougl[...]he senses. The complete "spurning of the fles[...]refore equal to complete isolation from the flesh, [...]state is also spoken of as being wholly "dead to [...]rld" (of thought and the senses). When this occurs the soul becomes *nishkala*, immaculate (unspotted by the least rudiments of the flesh), *god-like*. Drawing the soul from the sheath (*kosha*), or body (*sukshma sarira*), or womb* (*garbha*), in which it had been encased, God "frees" or "separates" it from its carnal bonds and causes it to be "as Himself. Then only does He, who of old time lay hidden in the soul, become manifest; and manifested, He absorbs the soul by His sun-like glory and remains "the Only One."

The mystic formula of knowing the soul through the soul, and its meaning.

All the doctrines and practices which are calculated to lead to the knowledge of the Soul, and through that knowledge to the knowledge of God, are locked up in the mystic formula "know the soul through the soul," which, in the language of Jesus, is represented by the expression "I (the spirit) bear witness of Myself (the spirit)."(John viii. 18.)

It is necessary to explain that in the darkness of deep sleep conciousness is so obscured that it fails to know. Awake, it knows nothing in particular, till, a vague desire to know arising from within it, the internal or external faculties report something to it. Then begins a knowledge of some definite thing. But so rapidly do the senses strike on the consciousness, and so constantly do thoughts present themselves from the very moment it wakes to the moment it falls asleep, that consciousness is "cheated with the blear illusion" that it is identical with thought and the senses even as thought is "cheated with the blear illusion" that it is identical with the body. The truth, however, as experienced by *Jnanis*, is that consciousness or the true self is wholly distinct from thought and the senses, just as the latter are distinct from the body. "Separate from all thought and the senses, yet reflecting the qualities of all of them, it is the Lord and Ruler of all" (*Svetasvatara Upanishad.* iii. 17.) Consciousness, or the true self, or the Ego, or the soul, or the spirit—for these are all synonymous—knows the senses and thoughts, but the senses and thoughts are not subtle enough to know the soul, their "Lord and Ruler." *It knows itself. Nothing else can know it.* Hence the mandate "know the soul through the soul." The Soul is a witnes[s] (*Sakshi*) unto itself.

It is therefore difficult to establish these truths b[y] reasoning. The basis of reasoning is comparison of o[ne] thing with another and drawing inferences therefro[m] but there is nothing in the world without us which ma[y] be compared with our spiritual nature. The only proo[f] possible under these circumstances is an appeal to spiritual experience.* Such experience declares (1) that the body is an instrument of the mind; (2) that the mind, or the subtle organs of thought and the senses, are a vestment of the soul; (3) that the mind is not subtle enough to know the soul; (4) that the soul may be freed from its primeval taint of evil or worldliness; (5) that when freed from its worldliness, the soul knows itself, as naturally as the bound soul knows the mind and the world without; and (6) that peace (or infinite love, irrespective of objects of love) and knowledge (or the power of knowing, irrespective of objects of knowledge) are the fundamental qualities of the freed soul.

The difficulties of European metaphysicians.

How few among us recognize even the first-named of these truths! Metaphysicians of repute have argued that the mind, so far from using the body as its instrument, is only a property, power, or function of the body. Professor Bain, desiring to follow a middle course, defines man to be "an extended and material mass, attached to which is the power of becoming alive to feeling and thought, the extreme remove from all that is material" (*Mind and Body*, p. 137); and

*Cf. "When it pleased God, who *separated* me from my mother's *womb*, to reveal the Son in me," &c. Gal. i. 15. This separation from carnality, or the *sukshama sarira*, is essential to the spiritual *birth* or appearance of the Son or soul (*anma*).

* "Every one that is of the Truth (*i.e.*, sanctified in spirit) heareth my voice" (*i.e.*, is a witness to my doctrines). John xviii 37

observes that the contention that the mind uses the body as its instrument "assumes for mind a separate existence, a power of living apart, an option of working with or without a body. Actuated by the desire of making itself known, and of playing a part in the sphere of matter, the mind uses its bodily ally to gratify this desire; but if it choose to be self-contained, to live satisfied with its own contemplations, like the gods as conceived by Aristotle, it need not enter into co-operation with any physical process, with brain, senses, or muscular organs. I will not reiterate the groundlessness of this supposition. The physical alliance is the very law of our mental being; it is not contrived purely for the purpose of making our mental states known; without it we should not have mental states at all." (*Ib.*, p. 132.)

The saints of Agamic India on such difficulties.

The learned Professor's criticisms abound with difficulties of his own creation, which however do not affect the truths of spiritual experience. By the light of this experience, the soul (or the I that knows) is found to be very different from the faculty that thinks. It will be readily admitted that it is not the senses (*Jnanendriyas*), but the internal faculties of thought (*antahkaranas*), that think. The *Jnanis* of Agamic India* declare that the invisible organ of thought and the other invisible organs of breath, nutrition, and action which in correlation form the subtle boby (*sukshma sarira*) of the soul, are in the nature of a covering or integument (*kosha*) of the soul, being "bound" to it by the "worldliness," or obscuring evil, which is inherent in the soul. For the merciful purpose of liberating the soul from this pitiful state of darkness or nescience, God endowed the soul with thought,—with certain "rudiments," (*tatvas* or *karuvis*), called shortly 'the mind-and-breath mechanism,"—and so brought it into relation with the outer world. Nescience thus became (through the "subtle body" [illegible] desires of touch, taste, hearing, sight, and sm[illegible] the desires of the intellect. The mind-and-[illegible] organism has, therefore, been called a "lamp," [illegible]rument of illumination to the obscured soul [illegible] the light of sound knowledge let into the soul, through the channels of thought and the senses, dispels the density of the worldly taint inherent in the soul, thought and the senses find themselves urged with a proportionately decreasing vigor in the field of carnality. It is within our every-day experience that, with the gradual decline of desire for anything, our thoughts on that subject become fewer and less active, and it is only natural that, when all desires are eschewed, thoughts should run down to a complete calm. This truth is expressed in the formula *nirasa* (or non-desire) is *samadhi* (levelling of the mind). All "enlightened" men, that is, men who are consciously admitting light, and are thus actively wearing off, atom by atom, the density of their cravings, are on the high road to *samádhi*. They are destined to speedily enter the spiritual kingdom, the holy and blissful region of pure consciousness.

The converse proposition, that the practice of the art of levelling thoughts leads to attainment of *nirásá*, is found to be equally true. Without tarrying on this phase of the question, it is needful only to say that, as the effacement of all desire causes thought to disappear, leaving the soul serene and limitlessly conscious, Mr. Bain's question, whether the mind may have a separate existence, and in that state of independence possess an option of working with or without the body, admits of a ready answer. If all desires have been permanently expunged from the soul, the mind becomes separated from it, like the kernel from the shell of a cocoanut, and has no power over the body (which may be compared with the husk of the cocoanut), nor even over itself. It is quite inert.

Four degrees of "sanctification" or death unto the world.

Such a contingency occurs only in the case of that class of *Jnànis* known as *Brahma Varishta*, who have emancipated themselves from desire so completely that it never rises from the expanse

---

* Those *Jnanis* who expound the *Agamas*, or the Scriptures which treat of the science and art of healing the Soul of its impurities. There are twenty-eight orthodox Agamas, none of which has been translated, nor even printed, in any European language, and of which there seems to be as much misapprehension among European *savants* as there is of the Bible among non-christian Asiatics.

...ousness in any form whatever. Consequently the *Brahma Varishta* are motionless, dead in the worldly sense, but not dead in the spiritual sense, because though they know nothing in particular, they yet know (being light itself, bliss itself, without a particle of darkness or sorrow in their consciousness), and live on from week to week, month to month, and year to year without food or drink.

A less advanced *Jnàni* is the *Brahma Variyan,* in whom desire is not completely annihilated. Therefore he is able to rest in *samadhi* only for limited periods, emerging therefrom for a short while, during which devotees revive his recollection of earthly affairs and pray for blessings. Granting them, he again relapses into the peaceful state. The late Raja Ràjendralála Mitra, one of the most distinguished sons of India said that in 1842 he saw a *Jnani,* whom some wood-choppers had brought up to Calcutta from the forests of the Sunderbunds. The saint was found sitting cross-legged under a lofty tree, amidst a wild profusion of heavy roots, which in course of growth had entwined themselves round his limbs. The "fools and blind" cleared the wood and carried the sage, dead as he was to the world, to Calcutta, where he was taken possession of by two men even more ignorant than the wood choppers, for, unable to rouse him "by shouting, pushing, and beating, they put fire into his hand and plunged him into deep water in the Ganges with a rope about his neck, as though he were a ship's anchor, and twice kept him there all night. They pried his tetanus jaws apart, put beef into his mouth, and poured brandy down his throat. Finally, to prove their own shamelessness, and to make their memory hateful for ever, this Hindu Rajah and this Englishman set upon the poor saint an abandoned creature of the other sex, to pollute him with her unholy touch!" (Lecture at the Town Hall of Calcutta in 1882.) At last by violent methods they awoke him, and all he said was: "O Sirs, why did you disturb me? I have done you no harm." Shortly afterwards he attained *Videha Mukti,* or liberation from the *Sthula* and *Sukshma* bodies.

A third class of *Jnanis* is represented by the *Brahma Varan,* who suspends mind and breath for a few days at a time, returning to the ways of life readily at the close of the *Samadhi.*

By far the largest number of *Jnanis,* however, belong to the class of the *Brahma Vid,* who isolates himself only for a few hours each day, not necessarily every day. These are the saints who are most useful to the world, because all their thoughts run with amazing fruitfulness in the groove of *paròpakoram,* or service to others.

The position of Jesus as a saint.

A careful study of the life of Jesus shows him to be a brilliant example of this type of saint,* for, in addition to the knowledge of God, he possessed *siddis* (or spiritual powers) of a very high order. When drawn too much into the vortex of worldly life, he sought solitude for the purpose of re-establishing himself in the fulness of peace. "He went up into a mountain apart to pray......He was there alone" (Matt. xiv. 23), is often said of Jesus. He is also said to have been fast asleep on board a ship when a great storm was blowing and covering the craft with tremendous waves (Matt viii. 24). Even a drunken man would have returned to his sober senses by such rolling and pitching, creaking and roaring, "but Jesus was asleep." He was no doubt in *samadhi,* "dead to the world" of thought and the senses. His disciples were able to move him out of that peaceful state, because his desire to serve others, being still unquenched, stirred and set the mind and-breath mechanism in motion, as demonstrated in the case of the ill-treated saint of the Sunderbunds. The *Jnanis* declare that even the best of desires are, in comparison to peace, a burden; that the blissfulness of rest is infinitely superior to unrest, however refined; and that rest is absolutely good, while all forms of unrest, from the highest to the lowest, are bad in relation to rest. We are now able to understand the saying of Jesus on a memorable occasisn, "Why callest thou me good? There is no one good but one, that is, God" (Matt. xix. 16). He seems to have then felt the desecration of unrest. Therefore also do men, who are known to have tasted of Rest, feel ever inclined to go back to it, as to a haven, from the agitations of thought, from the troubles and turmoils of life.

*Cf. John x. 24-36: "Jesus answered......Say ye of him whom the Father hath *sanctified* and sent into the world, thou blasphemest, because I said I am the Son of God?

The experiences of *Jnanis* of the different degrees of rest, or "death unto the world," as above described, ought to make it clear to learned materialists that the mind and the senses are but instruments of the soul, and that, if desire were wholly eliminated from the soul, the mind and the sense organs would fall prostrate on the bosom of the soul, even as a spinning top would fall on the ground no sooner its force is exhausted. This is one of the most certain facts known in *samadhi*.

> When the mind, ceasing to whirl, falls like a top which has spent its force,—
>
> Just then, the gloom of nescience dispelled,
>
> Did I know Myself, independent, like unto space, devoid of light and shade?
>
> Did I then, joining Myself with the infinite Peace which lies within Me, pass into the transcendingly blissful state?
>
> —*Tayumanavar : Tejomayanandam*, § 4.

A few more words may be added in explanation of the practice of the art of knowing the soul through the soul. We know as a fact that we see, hear, touch, taste, and smell; and we know also that we think. The expressions "I know that I feel," "I know that I desire," "I know that I think," mean only that one is conscious of those states of being, namely, the state of feeling, of desiring, of thinking. Consciousness, therefore, is the Be-ing which knows, and must not be confounded with the states or sensibilities induced in consciousness through the excitation of the senses and thoughts. When such sensibilities are discarded, what remains is conscious pure, which soon over flows in all directions, boundlessly, like the rays of the sun through space. The experience is known as *anma-puranam*, meaning, literally in the words of St. Paul, "the fulness of the spirit." This is the liberated soul (*atma in moksha*), the Be-ing, the "I Am," which partakes of the "glory" of God: known as *Saccita-nadam* that is *sat*, eternal unchangeable existence; *chit*, pure consciousness, infinitely expanded; *anandam*, undifferentiated bliss or absolute rest. In plain words, when consciousness, is purified to the requisite degree, it is found as a matter of fact (1) to survive all pheno-mena and remain unchangeable; (2) to possess the power of knowing, untrammelled by time, distance, or other obstacle; and (3) to overflow with an unspeakabl repose and love for all living beings, the like of which is unknown in any other state.

Effects of the practice of the art of knowing the soul through the soul.

Attainment of the "fulness," or "freedom," of the spirit, which is the unravelling of the "mystery or godliness."

European science admits the world of the senses (the "sensible" world, as it is called), and the world of thought (the "extra-sensible" world), and is quite familiar with their laws and conditions; but it refuses to acknowledge the world—I would rather say the region—of pure consciousness (the "supra sensible" world). "We cannot say," wrote the late Mr. G. H. Lewes, "that a supra-sensible world is impossible; we can only say that if it exists, it is to us inaccessible." *Problems of Life and Mind*, vol. I., p. 270.) And Professsr Bain declares that in the senses and thoughts "we have an alphabet of the knowable.........but we cannot by any effort pass out of the compass of the primitive sensibilities." (Section 19 of the chapter on the *Physiological Data of Logic*.) The denial of the region of pure consciousness (*Jnana Bhumi*), because of its fancied inaccessibility to experience, is a notoriously false argument; Mr. Lewes himself having pointed out, elsewhere, that "before a fact could be discredited by its variance from one's notion, the absolute accuracy of the notion itself needed demonstration." (*Problems of Life and Mind*, vol. I., p. 353.)

No further emphasis is now required to bring home the fact that the existence of the region of pure consciousness is not a matter of theory or speculation. The state of *godliness* is indeed a "mystery" in the sense of being beyond human comprehension *until it is explained and realized*. It is within the actual experience (*svanubhavam*) of *Jnanis*, being known to them as *Sivanubhuti, Siva-padavi, chitambaram, chitakasa* the blessed state, the spiritual kingdom, the kingdom of God, the region of infinite consciousness or light. It is the most real of all regions, because, when it is reached, it is found to be further irresolvable, hence unchangeable, that is, everlasting. It is moreover, strictly *verifiable in experience*, that is, attainable by the others, provided that, by native disposition and previous culture, one is sympathetic enough to persevere in all earnestness and faith in the way marked by the Master.

Reality of the Kingdom of God and its verification in experience.

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